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Baptist students act out attitudes

RIDGECREST, N.C. (BP) — As nearly 200 college students participated in 11 one-day mission projects in western North Carolina, "Missions: Attitude to Action" became more than just a summer student conference theme.

Directors of missions in the three-association area were skeptical during planning stages of the missions projects that enough students would volunteer to complete the projects. But more than 150 students were turned away because project needs were met.

Kay Huggins, director of missions, division of youth and campus ministries, Baptist State Convention of North Carolina, challenged the students on opening night to get involved in missions. "The proof is in the pudding of taking what is learned here back home," he said.

Huggins coordinated the 11 mis-

sions projects.

"We tried to get a variety of mission projects," Huggins said. "The primary purpose was to expose the students to missions and help them experience different types of missions."

The projects included visitation at a senior citizens meal site; odd jobs

said after visiting a nursing home.

"I remember their faces with looks of surprise when they opened the door," Glenn Miles, a University of Alabama student, said about the people search project.

The people seemed to wonder why the church cared now when it had not cared before, he said. "The reason

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ACTS goes to 24-hour broadcasting Sept. 16

FORT WORTH, Texas (BP)—The American Christian Television System (ACTS) will increase its broadcasts to 24 hours per day Sept. 16 to make the Baptist TV service more attractive to cable television systems and more responsive to late-night viewers.

ACTS has been transmitting its family and Christian entertainment programs 18 hours per day since June 12 over the Weststar V satellite. The move to 24-hour broadcasting over the Spacenet I satellite comes a year earlier than expected, says ACTS President Jimmy R. Allen, because it now can be done without increases in costs.

Another programming change will put two of ACTS' talk shows in the same time slot on alternating days. "Life Today," hosted by Allen, and "Lifestyle" have been airing back-to-back for an hour each Monday through Friday. Both shows will now expand to 90 minutes, but "Life Today" will be Monday-Wednesday-Friday, and "Lifestyle" will air Tuesday-Thursday.

Allen said viewers and cable systems reported the back-to-back programs gave ACTS "too great a talk show image."

ACTS will rearrange its program schedule into a daily seven-and-a-half hour basic program block to air 2:30-10 p.m. Central time. The block will be repeated twice within a 24-hour period and an hour-and-a-half of other material added to complete the 24-hour cycle.

"A great number of people who need the gospel also are night people," Allen said. "It's our hope our effectiveness in sharing Christ will be enhanced by broadcasting all night."

"So many cable systems have expressed a desire for a 24-hour service that this decision will bring immediate expansion of ACTS into a number of new TV markets," Allen said.

ACTS has now signed on 107 cable systems that service 1.7 million homes in 262 communities with 4.6 million potential viewers. Recent additions include cable systems in

Atlanta; Mobile, Ala.; Tulsa, Okla., and Des Moines, Iowa.

ACTS has been using the Weststar V satellite while Spacenet was being prepared for service. To give cable TV systems time to make the satellite switch, ACTS will begin transmitting to Spacenet Sept. 16 while continuing to use Weststar until Oct. 1.

at a Baptist maternity home; a people search in a small community; visitation at a nursing home; a happiness retreat with mentally handicapped persons; work projects and visits at two children's homes; visits to students at a juvenile evaluation center; education about police chaplaincy; odd jobs at a thrift store and food distribution center; and repair work at an elderly couple's home.

"We wanted students to develop an awareness of need," said Nell Magee, national student ministries consultant who was chairperson of the conference.

"Maybe their lives were not changed very much by our being there, but mine was," one student

our churches are so small is because our efforts are small too," Miles concluded.

Students visiting the juvenile evaluation center were concerned before going because all the center residents had committed felony crimes. "It was just like going into a youth group at church after they opened up to us. They are people, too, no matter what they have done," said Kip Barbour, a Fulton, Mo., student at the University of Missouri — Rolla, after the visit.

"God blessed us when one girl accepted Christ," said Beth Owen, a Columbia, S.C., student at Winthrop College, Rock Hill, S.C.

A senior citizen at the meal site told the visiting students that their visit had made the day "the greatest day I can remember in a long time," said Bob Fort, campus minister at Jackson State University, Jacksonville, Fla.

The Asheville area was selected for the projects not because it is the most needy place in the world but because it was accessible, Huggins explained. "The same situations exist where you are," he told the students.

The mission action session was on the fifth day of the six-day conference where the more than 2,100 participants had been challenged by conference speakers to become involved in missions.



Music Department plans 40th, Page 3

Editorials..... by don mcgregor

Sam Cannata, modern-day Paul

On Aug. 9 the Baptist Record published a feature story on Sam and Ginny Cannata, who are missionaries to Kenya, or the Sudan, or Ethiopia, or Zimbabwe. They have served in all four countries.

If there is anyone who resembles a modern-day Apostle Paul, it must be Sam Cannata. And Ginny is always right there with him. Ginny, as readers already know, is a native of Greenville, Miss. In this case pride is a virtue, and we surely must be proud of Ginny Cannata.

I have known of Sam for many years. When I arrived back at Baylor after World War II, Sam was there. He is five years younger than I, but he had already established himself, through no effort on his own, as being an extraordinary person. Sam will not remember that I was there, but I remember him. He did not try to stand out. He just did.

He has experienced a marvelous missionary career, if marvelous is to be defined as being where he felt he was needed regardless of the circumstances and the consequences.

In Zimbabwe a young boy that Sam was treating (he is a physician) coughed, and germs entered one of Sam's eyes. He lost the sight in that eye. In Ethiopia he was arrested and jailed without warning. The only recourse left to the other missionaries and his family was prayer. As was the case with the Apostle Peter, as a 24-hour prayer vigil was coming to an end, Sam walked into the mission compound. Three times the Cannatas have lost their household goods because of political problems, and now their belongings may be lost again. They were enroute to the Sudan after furlough when the Cannatas had to leave there in order to continue a translation work that they had

started. They are now in Kenya translating the New Testament for Sudanese readership. Sam also finds time to treat Kenyan slum dwellers at a Baptist clinic.

All missionaries are special people, and this is not to say that any one is more special than any other. Sam and Ginny Cannata have Mississippi roots, however, and they have had an extraordinary missionary career. They are excited about their new translation career, and justly so. Who better could enter into a translation career in Africa. The Cannatas have had to learn four African languages during their service.

He says Ginny handles that better than he does.

He also says that if he and Ginny can leave an African tribe a New Testament that they can read and understand, "it'll be our biggest contribution."



Guest opinion...

What about the single pastor?

By W. Lamar Massingill

I hung up the phone, once again rejected and discouraged. I had been out of seminary four months, and there was nowhere to serve. I was sitting in the den of my parent's home, twisting nervously in my seat, waiting for the phone to ring, wondering if I would be discouraged once more. I had waited many times for phone calls that never came, but this one finally did come. As I talked to the chairperson of the pastor-search committee, she told me a friend of mine had told her I was getting married, after which, she asked, "Is this true?"

As she asked the question, I could tell by her voice inflection that it was one of ultimate significance to her committee and church. I told her I had no plans for such; and whoever the friend was, he must have gotten confused. She then ended the conversation abruptly, saying, "Well, we feel it's God's will for us to have a married pastor." Another discouragement took place in my heart of hearts, possibly worse than not hearing at all from a church.

What is a single pastor to do? There are many churches in our convention with the same attitude. The rumor is that married pastors are somehow more competent and settled than single pastors. How such an assumption was reached is utter mystery to me. How come I was not told? Maybe the assumption was reached by a few churches which had a bad experience with a single pastor and because of that, they have created for themselves a stereotypical attitude regarding single pastors. As the old adage goes, they have let one bad apple spoil the whole barrel. A stereotypical attitude such as this is dangerous indeed, because in creating a "blanket" stereotype, it denies that all pastors are unique in their own individual rights and creative like no other. It would be the essence of discrimination to pass such a one over on the basis of marital status only. Possibly there is a fine line between what churches call "God's will" on the one hand and subtle discrimination on the other.

Discrimination is born out of the intimacy that takes place between attitudes of fear and prejudice regarding an individual or group which is not status quo. Fear and prejudice are the attitudes, discrimination is the action born of these attitudes. Many times churches religiously clothe their prejudices and fears of

anybody different with the words "God's will" when the truth of the matter is that prejudice is backed in a corner and in order to get out gracefully it suddenly becomes "God's will." Prejudice and fear religiously clothed become a sick piety that is destructive and not constructive.

Because of so-called "piety," single pastors are often rejected and, therefore, discouraged once more. They are tempted to ask why they even "wasted" time in college and seminary, when they are led to believe by many churches that training and competency are not even taken into account in selection processes. As over against a B.A. and an M.Div. degree, a wedding band would have done just as well. As over against numerous diplomas, a marriage license would have sufficed. As one of my single colleagues told me, "Maybe we should have spent seven years courting instead of studying!"

People who choose to stay single are growing, and many of their ranks choose pastoral ministry as their profession. Given this fact, and the alarming attitude of many churches toward single pastors, something will have to change, or we will lose much of the ability and talent of single pastors to other protestant denominations which have affirmed and encouraged singlehood in pastoral ministry.

As far as I can tell, there is no biblical ideal for marital status in ministry. Paul chose to be single while Peter chose to be married. The Bible affirms ministry in both marital contexts. It would seem harmonious with the biblical revelation to say that God leads people into ministry, be they single or married. The Bible forces no uniformity on those who minister but affirms a wide diversity among such. We find single people such as Paul and Jesus; we find women such

as Phoebe and Anna; we find married people such as Peter and Aquila. The Bible orchestrates such diversity into a creative "explosion" of ministry offered by diverse individuals. Such diversity has an inherent harmony ("all are one in Christ Jesus") that creates a beautiful song. Beautiful songs don't happen using uniform notes but diverse notes orchestrated into harmony.

Ministry is no different. In order for churches to benefit, diversity must be recognized, which includes giving single pastors affirmation and acceptance. Single pastors have creative gifts to give if churches would only move past their fear of them and give affirmation and most of all a chance for them to show their seriousness and competence in ministry.

Changes will not happen overnight. In fact, no significant innovation ever occurred overnight. The traditional ideal of the married minister has been around quite some time. Still, it is important to recognize the fact that a significant percentage of future ministers will be single because the

nation is progressively accepting singlehood as a viable lifestyle. In the face of this proliferation of the single lifestyle we must change, too, because growth does not come without it. Perhaps we could call for churches to at least begin such a change. Many churches have given single pastors a chance, including my own, and I celebrate that. However, many churches still need to. I will not promise competence from all single pastors, but neither would I make such a promise for all pastors, be they married, single, male, female, young, or old. I will say, however, that churches sometimes miss out on rich expressions of creativity when they pass over the single pastor because of a refusal to break with the traditional ideal of a minister who is married. Maybe we could ask ourselves, "What is in us that refuses to give such creativity a chance?" and, with the asking, start searching for an answer.

W. Lamar Massingill is pastor of Fellowship Church, Summit, in Pike Association.

August missions gifts total \$1.4 million

Cooperative program receipts of \$1,482,208 for August brought the total thus far in 1984 to \$10,727,121 for Mississippi Baptists, according to an announcement by Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board.

The August 1984 missions gifts of the Mississippi Baptist churches were \$43,665, or three percent, more than the same month of last year. The total for the year to date was \$665,344,

or 6.6 percent, more than for the same period of 1983.

The prorated budget thus far in 1984 would be \$10,990,000. That would mean that receipts for 1984 have been \$262,879 below the budget figure, Kelly explained. He added, however, that usually the last months of the year are the most meaningful in missions giving.

The annual budget for 1984 is \$16,485,000.

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515 Mississippi Street

P.O. Box 530

Jackson, Miss. 39205

Don McGregor Editor

Tim Nicholas Associate Editor

Anne McWilliams Editorial Associate

Journal of

The Mississippi Baptist Convention

Charles Pickering

President

Earl Kelly

Executive Secretary-Treasurer

Baptist Record Advisory Committee: Bruce Hill, Lexington; Odie Henderson, Cleveland, vice-chairman; Tom Hudson, Jackson, chairman; Owen Lusk, Columbia; Robert H. Jackson, Brandon; Dan Thompson, Harpersville; Ex-officio, Evelyn Keyes, Jackson, secretary.

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Banners herald music department's 40th year

The 40th anniversary of the establishment of a music department for Mississippi Baptists will be observed in 1985, and preliminary events have begun to call attention to that observation, according to Dan Hall, director of the Church Music Department.

The anniversary observation is being called Celebration '85 and has been initiated with prayer emphases in the associations across the state, Hall said.

Four banners representing the four quarters of the state have begun moving from association to association within those quarters. As the banners reach each association the plan is for the leaders to conduct a period of prayer regarding Celebration '85. The banners are scheduled to arrive in Jackson on Sept. 19.

The banners bear maps of the associations to which they go, and the

association leaders are being asked to sign across the front of the maps as the banners reach their associations.

Celebration '85 will officially begin with a concert by Jester Hairston on Sept. 20 in Jackson. It will be held at the City Auditorium, and the four banners from the associations will be presented at that concert.

Hairston is a Hollywood personality who has sung in, conducted music for, and written music for such motion picture productions as "Green Pastures," "Carmen Jones," "Portrait of Jenny," "Foxes of Harrow," and "Lilies of the Field." He also played parts in "The Alamo," "Summer and Smoke," and "To Kill a Mockingbird." During the program in Mississippi Hairston will direct a 500-voice all-state choir and a 1,000-voice congregational choir, Hall noted.

Also scheduled to sing during the Sept. 20 kick-off program is the Mississippi Singing Churchmen, a choir made up of directors of music in Mississippi Baptist churches. This group will sing "Poor Man Lazarus" and "In Dat Great Gettin' Up Morning" among others.

Also the Mt. Helm Baptist Church choir and the Jackson State University Chorus, both of Jackson, will sing.

The banners that are making their ways around the state and that will be presented during the Sept. 20 program was designed by Mrs. Betty Bingham, secretary in the Evangelism Department of the Mississippi Baptist Convention Board.

Tickets are \$5 each and may be obtained by writing the Church Music Department, Box 530, Jackson, MS 39205 or calling 968-3800.



Betty Bingham and Dan Hall hold one of the banners designed by Mrs. Bingham to call attention to the observation of the 40th anniversary of the organization of a music department for the Mississippi Baptist Convention Board. The observation will be called Celebration '85.

Student convention will open in Clinton



Slack

Walker

Miss Patterson

Jones

Home and foreign missionaries and state and national denominational workers will be platform personalities during the annual Mississippi Baptist Student Convention Sept. 28 to 30 at Morrison Heights Church, Clinton.

The theme for the convention will be "God's Will—My Mission," and registration will begin at 4 p.m. on Friday.

Appearing on the program during the convention will be Jerry Jones, a musician with the Foreign Mission Board; Marshall Walker, a communications staff member with the Sunday School Board; Marjean Patterson, executive director of the Woman's Missionary Union in Mississippi; Mildred McWhorter, a home missionary in Houston, Texas; and James Slack, missionary to the Philippines now serving as missionary in residence with the Mississippi Baptist Department of Stewardship and Cooperative Program Promotion.

The convention program will open at 7 p.m. on Friday with music by Jones and a multi-media theme interpretation by Walker. This will be followed by a family group fellowship and the initiation of a missions fair exhibit that will continue through Saturday evening.

On Saturday morning Miss Patterson will lead Bible study, and there will be conferences at 9:30 a.m. which will be repeated at 11 a.m. Included in the subjects to be covered are opportunities in BSU student missions, journeymen, US-2 programs, steps to career missions ap-

pointment, state missions opportunities, home missions opportunities—career, foreign missions opportunities—career, community missions, ministry to the deaf, God's will for life, before marriage, seminary education, summer service opportunities (Gulfshore, Garaywa, Central Hills), and communications.

The Saturday evening session will feature a presentation of the 1985 student missions program, a panel of returned student missionaries, a missions '85 film, and an address by Miss McWhorter.

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Grenada calls new director of missions

Grenada Association has employed a new director of missions, Joe Weaver, native of Alcorn County.

Weaver received degrees from Union University, Jackson, Tenn. and Southwestern Seminary, Fort Worth, Tex. He has served as pastor in Texas, Tennessee, and Mississippi, and as director of missions in Tennessee and Kentucky.

He and Mrs. Weaver have two daughters, Laura and Cynthia, and a son, Bob, and one grandchild. Two daughters are Laura Weaver, and Mrs. Cynthia Wallin, who is a missionary with the Home Mission Board in Indiana.

The Weavers will move to Grenada from Corinth.

The Baptist Record

Politicians warned against claiming divine approval

By Larry Chesser

NEW YORK (BP) — Carefully avoiding partisan charges, leaders of major U.S. religious groups warned Republicans and Democrats against attributing divine approval to particular politics.

Alarmed by what they described as a divisive injection of religion into the 1984 political campaign, the Protestant, Jewish and Catholic leaders issued a statement calling on both political parties "to reject categorically the pernicious notion that only one brand of religion meets with God's approval and that others are necessarily evil."

The statement further asked leaders of political parties to commit themselves "to the spirit of religious tolerance and religious forbearance that is indispensable in a free society" and to "oppose any and all efforts, whether direct or subtle, to tamper with the First Amendment."

It was signed by James M. Dunn, executive director, Baptist Joint Committee on Public Affairs; Howard I. Friedman, president, American Jewish Committee; Claire Randall, general secretary, National Council of Churches; Margaret Ellen Traxler, founder and past president, National Coalition of American Nuns; and Mordecai Waxman, president, Synagogue Council of America.

Citing "serious erosion" of governmental commitment to the principle of church-state separation, the five religious leaders declared: "For government to intrude itself into religious practices, or to seek to impose certain religious beliefs or value on citizens who do not share them, is a

clear and present danger to Americans of all faiths."

The constitutionally mandated separation of church and state, the statement said, "has enabled religion to flourish here with a vitality and absence of divisiveness that are the envy of religious men and women the world over."

While acknowledging that President Reagan's remarks on religion and politics at a Dallas prayer breakfast last month, as well as his charge that opponents of his school prayer proposal were "intolerant of religion," triggered their statement, the religious leaders insisted it was di-

rected at politicians of both parties who would break down the wall of separation between church and state.

Asked if Reagan is blurring the distinction between church and state, Waxman said, "I think he is, but he is not alone."

Dunn told reporters there is a difference between mixing politics and religion—which he called "necessary within certain limits"—and merging church and state, which he called "never acceptable." But in the current political campaign, he said, there has been a deliberate attempt to

(Continued on page 7)

City of David archaeological discoveries relate to Melchizedek

JERUSALEM, ISRAEL (EP)—Discoveries relating to Melchizedek mentioned in Genesis 14 were made in this year's archaeological excavations in the ancient City of David section of Jerusalem. This research centered on the site of a "middle bronze age" town, according to the Jerusalem Post.

Scholars from the Hebrew University found bone inlays with geometrical patterns, bird figures, carnelian beads, and a decorated stone seal. Gold leaf decorations from statuettes and vessels were also found. Still a mystery is what the Canaanite building where these treasures were found was used for. It is thought that the building may serve as an indication of an early urban civilization.

At the Israelite level in the City of David scholars found a large residential building thought to go back to the time of David and Solomon. Finds from a nearby area known as Area G are being prepared for display and publication. It will be preserved as an archaeological garden and includes the ancient water system. So far 12 areas of the old City of David section have been excavated and 25 layers of settlement uncovered.

Patterson seeks debate with Roy Honeycutt

By Dan Martin

DALLAS, (BP) — Roy L. Honeycutt, president of Southern Seminary, has been challenged to a "public debate" to substantiate charges he made against "Texas leaders of the independent fundamentalist political party" in the Southern Baptist Convention.

In a convocation at the Louisville, Ky. seminary Aug. 28, Honeycutt declared "holy war" against the "unholy forces, which, if left unchecked, will destroy essential qualities of both our convention and this seminary."

In the address, Honeycutt spoke of the "independent fundamentalist political party," the "inerrantist political party," "Texas leaders (of the party)" and "a Dallas leader (of the party)" but only once mentioned by name Pressler/Patterson (Paige Patterson of Dallas and Paul Pressler of Houston), in reference to such a political organization.

Honeycutt said the "independent fundamentalists" had a breakfast meeting in Kansas City, Mo., in an effort to "enlist campus subversives." He also charged "one of the Texas leaders" had called a student who frequently drives the (seminary) president's car to see if he could provide "anything... which might be of help... to the independent fundamentalist party."

Patterson, president of the Criswell Center for Biblical Studies in Dallas, and associate pastor of First Church, Dallas, told Baptist Press: "Regarding his multifarious accusations, I challenge him to meet me in a public debate on a neutral site in a large auditorium, where anybody who wants to attend can do so, to present the evidence to substantiate his charges."

The Texan added he believes there ought to be "three or four debates at various places around the nation so everybody can hear what is said," and that a "concluding debate should be held during the Monday afternoon session of the Pastors' Conference" of the 1985 meeting of the Southern Baptist Convention (June 10) at the Dallas Convention Center.

Patterson also challenged Honeycutt to be prepared to debate the question: "Is the Southern Baptist Convention Drifting Toward Liberalism?"

During the convocation address, Honeycutt said the seminary "has nothing to hide, whether at the classroom lecture or the chapel pulpit."

Patterson responded: "Presnall Wood, editor of the Baptist Standard (newsjournal of the Baptist General Convention of Texas) tells us we should tell the truth and trust the people. I believe he is right. If it is true, as Dr. Honeycutt says, that Southern seminary has nothing to hide, and invites all the world to see the actions and hear the words (of the seminary), then he should do exactly that. I ask that he allow all classroom lectures be taped for the next two years and those tapes be made available to all."

Contacted about Patterson's chal-

lenge, Honeycutt said he is "not really open to" such a debate, which he referred to as a "19th Century, win-lose debating match." He said, however, he is receptive to "open dialogue."

"I am not trying to win a point, but to move back to the strong emphasis on pluralism and that there is a place in the denomination for all of us," Honeycutt said.

In response to the challenge, Honeycutt noted the request to tape all lectures for two years "is unrealistic." Apart from the logistics, which he said would require 30,000 to 40,000 hours of tape, such a thing would "destroy the learning setting."

Patterson commented he is "amazed and deeply hurt that a platform purchased by Cooperative Program mission money could be used to launch a so-called 'holy war' against a significant portion of the people who gave that money."

He added Honeycutt's convocation speech is "a demonstration of denominational facism which is determined to brook no criticism and will do whatever is necessary to squelch and suppress it."

In amplification, Patterson said he "would not deny that I had breakfast with some Southern seminary students (in Kansas City)" but added, "the meeting was at their request and their interest was in obtaining sources from which they could read conservative positions."

He said the meeting was "real secret — in the lobby and restaurant of the Embassy on the Park," included "not more than six students" and lasted about an hour.

The subject of providing information on Southern administrators or faculty members "was not even broached," Patterson said. "They (the students) were exceptionally gentlemanly and thoughtful in their remarks regarding the administration of Southern seminary. It was hardly the kind of group that could be called 'campus subversives'."

"This is what I mean by 'denominational facism,' when the president of Southern seminary — who does not know the real character or the real motivation of his own students in this case — can label them 'subversives' just because they talk to a conservative who doesn't happen to be on their campus," Patterson added.

Patterson said he "cannot imagine" what Honeycutt "is talking about in reference to the student driver. I do not know anyone who drives for him."

Pressler, a Houston appeals court judge, said of Honeycutt's charges: "I have absolutely no idea what he is talking about. If such incidents did occur, then the burden is on him (Honeycutt) to say who was involved and to give the facts concerning them."

Pressler, recently elected to the SBC Executive Committee, added: "Holy wars are never holy. History shows they are based on greed, personal ambition, or a need by leaders to divert attention from problems at

home. We do not need a holy war.

"We need holy witnessing, holy communication, and holy integrity. Our problems should not be solved by war, but by communication. Our institutions should not be liberal base camps for a holy war, but should be open to all Southern Baptists."

Pressler also took exception to the label of "independent fundamentalist political party" by noting: "There is nothing independent about us. We are loyal Southern Baptists."

Dan Martin is BP news director.

Seminary president declares 'holy war' in SBC battle

LOUISVILLE, Ky. (BP)—In a strongly worded challenge punctuated by frequent applause, Roy L. Honeycutt, president of Southern Baptist Theological Seminary, Louisville, Ky., has declared "holy war" on what he called "unholy forces which, if left unchecked, will destroy essential qualities of both our convention and this seminary."

He also charged there have been several recent attempts by the inerrantist group within the Southern Baptist Convention to draw seminary students into its operation as "campus subversives."

Honeycutt's remarks came during the opening convocation of the school's 126th anniversary year as the oldest institution of the nation's largest evangelical denomination.

"Independent fundamentalists and many sincere but naive individuals recruited to support their political party are seeking to hijack the Southern Baptist Convention," Honeycutt said, adding, their efforts are "damaging local churches, risking the destruction of our denominational heritage, and compromising our Christian witness to the world."

Among those historic Baptist principles being endangered by the fundamentalist movement within the convention, Honeycutt said, are:

—The primacy and authority of Scripture: "Adherence of the inerrantist group has succumbed to a radical form of scientific rationalism. Holy Scripture must now give account of itself before the bar of human reason. They now propose fidelity to their particular and restrictive theory about biblical origin as a test of both faith and fellowship."

—The priesthood of the believer, freedom of conscience, and soul competence of the individual: "Hostile critics are misinterpreting both freedom and lordship by propounding a Bill Gothard-style 'chain of command' which places males second only to God while relegating women and children to the same essential role as families of the patriarchy."

1,142 youths make decisions at Centrifuge

NASHVILLE, Tenn. (BP)—A total of 5,051 or 24.78 percent of those attending Centrifuge youth camps this summer made public decisions about their relationship with Jesus Christ.

Centrifuge, begun in 1979 by the church recreation department of the Baptist Sunday School Board, reached an all-time high attendance this summer with 20,383 youth participating in 53 sessions of camps. This is an increase of 4,081 over 1983.

The public decisions included 669 professions of faith and 473 vocational decisions.

Don Mattingly, director of the Centrifuge program, attributed the increase to the four additional camp sessions at the conference centers

and better utilization of the facilities on the two college campuses where the camp is held.

Also, a missions offering of \$28,680.95 was collected at the camps. The money will be divided equally between Home and Foreign Mission Boards for the Annie Armstrong and Lottie Moon offerings.

In addition to the two national conference centers, Ridgecrest (N. C.) and Glorieta (N. M.), Centrifuge was held this summer on the campuses of Mobile College, Mobile, Ala., and North Greenville College, Tigerville, S. C. The fifth camp staff held camps in Arizona, California, Colorado, New Mexico, Washington, Utah, and Idaho.

"If Christ has made us free, then we are free indeed. We are free before God, free in the family, free in society, free in the church. We shall never go back to the bondage from which he set us free."

—Leadership of the Holy Spirit in convention governance: "Persons in our generation seeking unity by autocratic and dictatorial control should remember that individuals cannot be coerced into community. History is replete with horror stories of political bosses, demagogues, and tyrants. Some people in every age demand a king, saying 'Big Daddy' rather than 'Our Father.'"

—Pluralism in witness and worship: "An authentic community of faith does more than merely tolerate differences—it celebrates their creative presence. Unity does not mean uniformity, because God has established the boundaries of Christian community with such breadth as to embrace our diversity within the larger unity created by a cosmic Christ."

"Biblical unity absorbs our differences within a larger purpose discovered in Jesus Christ. Shall we harden convention lines of relationship into an iconoclastic exclusiveness which affirms only the clones who duplicate a single style of ministry and a monolithic biblical and theological system?"

Honeycutt charged the "independent fundamentalists," whom he said are in the sixth year of their announced 10-year plan to take over the agencies and institutions of the Southern Baptist Convention, "are seeking to legalize life by eviscerat-

ing freedom from the gospel. (They) have more in common with Judaizers of ancient Galatia than with the apostle set free on the Damascus road."

"If you meet one of these Southern Baptist Judaizers," Honeycutt said, "tell him those of us who are free by the grace of God in Jesus Christ shall not submit again to slavery's yoke. For us there is no turning back to a limited legalism, no turning back."

The audience, responding twice with standing ovations during the address, overflowed the seminary's 1,600 seat Alumni Chapel. Included were many of the 475 new students attending their first convocation at the seminary.

"I was not unduly surprised by recent reports of unscrupulous and unethical acts by politicians heading the independent fundamentalist party in the convention," Honeycutt said. "Their actions confirm that in every generation there are individuals committed to religious causes who walk on the dark side of ethical conduct."

Later Honeycutt said, he learned of a breakfast meeting in Kansas City, Mo., during the Southern Baptist Convention in which a Dallas leader sought "to enlist several Southern Seminary students as campus subversives."

"Such espionage is needless," Honeycutt said. "If the Texas fundamentalists want a tape of this address, all they have to do is call me, and I'll have the audio-visual department send them one. This seminary has nothing to hide, whether at the classroom lectern or the chapel pulpit," he continued.

David Byron Jones, Ed.D.

announces the opening of a new practice of individual and group counseling

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Carey trustees endorse endowment campaign

By Larry D. Brumley

The William Carey College board of trustees voted unanimously Sept. 4 to "endorse heartily" plans for the Mississippi Baptist endowment campaign, and with the endorsement pledged its "strong prayer support" and individual gifts and efforts.

The campaign, which seeks to substantially increase endowment at Mississippi Baptists' three colleges and its children's village, is to be launched at the November meeting of the Mississippi Baptist Convention.

In other action, the board approved the naming of Carey's school of music as the Winters School of Music in honor of Donald Winters, dean emeritus of the school, and his wife Frances, professor emerita of music. Dr. and Mrs. Winters have been associated with the school for more than 25 years.

The board also approved the con-

tracts of four new faculty members and adopted a short term capital needs goal of \$270,000 for renovation projects on the Coast and Hattiesburg campuses.

During the fall convocation earlier in the day the Thomas Fine Arts Center auditorium was named Smith Auditorium for long-time Carey benefactors Dumas and Lorena Roseberry Smith of Hattiesburg. The Smiths are members of South 28th Avenue Church, Hattiesburg.

The short term capital needs goal includes \$50,000 for renovation of classroom space and recreational facilities on the Coast campus and \$215,000 for renovation of Ross Hill and the addition of tennis courts and a swimming pool on the Hattiesburg campus.

Larry D. Brumley is public relations director for William Carey College.

"Issues and Answers" seminars set for October

"Issues and Answers for the '80s" is the theme for a special set of training workshops designed to help persons become informed and competent to address key issues facing Christians today. The workshops will be held Oct. 1 in Hattiesburg, Oct. 2, in Oxford, and Oct. 5, in Jackson.

Four issues of concern will be addressed during each workshop. They will be drugs, gambling, alcohol, and child and spouse abuse. The leaders of the workshops will be June Milam (drugs), executive director of DREAM (Drug Research & Education Association in Mississippi, Inc.); Paul Jones (gambling), executive director-treasurer of the Christian Action Commission, Mississippi Baptist Convention; Tommy Payne (alcohol), minister and civic leader from North Carolina; and Sue G. Hathorn (abuse), authority on abuse

and former director of SCAN America of Mississippi, Inc. (Suspected Child Abuse & Neglect).

Registration will be at 8:30 a.m. with the formal presentations beginning at 9 a.m. The workshops will end by 3:30 p.m. The cost is \$15. This will help defray the cost of a workbook of current dates, information, suggestions, and resources, and the noon meal. The workshops are designed for all citizens who are interested in being able to address key and pressing issues. The location of the workshops in the various towns are Hattiesburg, First Presbyterian Church; Oxford, The Oxford-University United Methodist Church; and Jackson, The Baptist Building, 515 Mississippi Street.

The registration fee of \$15 may be sent to Christian Action Commission, P.O. Box 530, Jackson, MS 39205.

Family's fears expressed for Sakharov's wife

FORT WORTH, Texas (BP) — If, as reported by the State Department, the wife of Soviet dissident Andrei Sakharov has been tried and exiled by the Soviet government, she may not survive the sentence, according to her son.

Yelena Bonner's health is so bad, "a harsh sentence of three years of hard labor would kill her," said Alexei Semyonov, Bonner's natural son and Sakharov's stepson. The U.S. State Department has received a report Bonner was recently sentenced to five years of internal exile for "slandering the Soviet state."

Appearing Aug. 30 on "Life Today," a talk show on the American Christian Television System (ACTS) network, Semyonov said three past heart attacks have left his mother "in mortal danger and in urgent need of

treatment, probably a bypass operation." But Bonner has received no medical treatment for any of the heart attacks, he said.

Semyonov said he also fears for the life of his stepfather, who disappeared May 7, five days after beginning a hunger strike. According to Semyonov, the "very scarce reports" received on Sakharov say he is being held in an isolated ward of a hospital in Gorky.

A 20 minute video tape, reportedly produced by the Soviet KGB, has recently surfaced in the west showing Sakharov and Bonner in and around their Gorky apartment, though the two were seldom pictured together. Letters from Bonner indicate she has not seen Sakharov since he disappeared almost four months ago, Semyonov said, hinting the video tape was concocted.

Thursday, September 13, 1984

BAPTIST RECORD PAGE 5

Lottery odds like lightning

NASHVILLE, Tenn. (BP) — When is the last time you were struck by lightning?

Larry Braidfoot of the Southern Baptist Christian Life Commission believes people ought to ask themselves that question before betting on a state-operated lottery.

Braidfoot, who has researched legalized gambling for the last two years, says lottery supporters talk more about potential winnings and income for the state than about the tremendous odds of winning. Yet an official of the New York lottery, he points out, admitted the odds of being struck by lightning (about one in two million) were better than the one-in-3.5 million odds of winning that state's recent \$22.1 million jackpot.

In Ohio, where the recent lottery jackpot of

\$27 million made national headlines, the odds were even greater — about one in nine million.

The odds of winning the recent Massachusetts lottery jackpot of \$13 million were much "better" — only one in 1.9 million. Yet an MIT math professor, using gambling terminology, said the chances of winning that jackpot were like being dealt four straight royal flushes, all in spades and then leaving the poker table to meet four complete strangers who had the same birthday.

At most horse tracks, he pointed out, the "takeout rate" is only about 15 percent meaning most of the money wagered goes back to the betters. Even slot machines, he noted, have a better pay off than the lottery.

Pension equity not new for So. Baptists

DALLAS (BP)—Southern Baptist churches and agencies participating in the Church Annuity Plan won't have to join the rush by businesses to correct pension inequities against women.

The new pension law makes mandatory changes that the Southern Baptist Annuity Board made in its annuity plan several years ago.

Annuity Board President Darold H. Morgan praised the passage of the Retirement Equity Act of 1984 as, "... a law ... long overdue in bringing a type of fairness a truly civilized society cannot afford to ignore."

He noted, however, the changes are not new to Southern Baptists. "Several years ago we chose to resolve the inequities the provisions of the new law seek to correct. The law, among other things, will guarantee retirement benefits for homemakers whose employed spouse dies before reaching early retirement age, and allows women to keep their pension credits if they leave their jobs to raise families.

"Participants in the Church Annuity Plan have been receiving this just treatment for many years," he explained. "When widows reach early retirement at age 55, they are entitled to their spouses' benefits no matter when their spouses died."

Morgan noted the Church Annuity Plan is also in compliance with the new law in that it requires a written consent from the spouse before an employee can waive benefits. This action overrides the Employee Retirement Income Security Act of 1974, which gave only the employee the option to waive benefits.

According to a 1978 study by the Department of Labor, an estimated 10,000 widows were losing benefits because the women's husbands died before reaching early retirement age, usually age 55, without signing over their retirement benefits. Morgan said an estimated 4,000 widows are receiving benefits from the board. "Most of the widows were spouses of retired Southern Baptist ministers and missionaries.

As for the pension credits earned for continuous service, Church Annuity Plan participants have no age or continuous services restriction to fulfill to qualify for eligibility in the retirement plan.

Graham preaching in Russia until Sept. 21

MINNEAPOLIS, Minnesota — Evangelist Billy Graham has accepted invitations to preach in the Soviet Union from September 9-21, 1984. Although some details of the schedule are still being finalized, his trip is expected to include four major Soviet cities (Moscow, Leningrad, Tallinn, and Novosibirsk), where he will preach in both Baptist and Russian Orthodox churches and cathedrals. The invitation came from the All-Union Council of Evangelical Christians-Baptists of the U.S.S.R. and the Russian Orthodox Church.

Graham arrived in Europe last week following a visit to Korea, where he preached to more than one million people in a single meeting on Aug. 19.

The decision to accept the Soviet invitations, Mr. Graham stated, was not an easy one. For one thing, Graham's doctors have strongly urged him to cut back on his heavy schedule due to fatigue with a mild attack of phlebitis, for which he is taking medication. Others had suggested the present state of relations between the Soviet Union and

the United States might make this visit more difficult.

"I agonized over this decision as much as any of my entire ministry," Graham stated, "but after much prayer I feel God has opened a rather remarkable and historic door in the Soviet Union for me to proclaim the Gospel of Jesus Christ. This will be my primary purpose in going — to preach the Gospel of Jesus Christ, just as I have done in many other parts of the world throughout my ministry. There will be no restrictions in my message. During my brief visit to the Soviet Union in 1982 I sensed a deep spiritual hunger on the part of many people of all ages."

"I also am praying that this trip will help improve relations between our two countries. At the same time, I intend to avoid any political statements or entanglements. I am going solely as an ambassador for Jesus Christ. The Baptist and Russian Orthodox churches invited me for a longer and more extensive tour, but my overcrowded schedule would not permit it at this time. I have not been to my home in North Carolina since April 15."

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Faces And Places

by anne washburn mc williams

A time for testing

Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases . . . (Psalm 105:2, 3).

On Labor Day, W. D. and I arrived home after a nine-day, 3,000-mile trip to Minnesota, Ontario, and Michigan. Two days later I saw some places and faces not on my planned Calendar of Events.

Wednesday at 3:15 I kept an appointment with my physician, Dr. E. D. Reynolds, in Clinton, and he said, "We'll just check you into Hinds General Hospital this afternoon for some tests." At my look of consternation, he nodded, "Yes, you need to, you know."

"I don't have a column written yet," I told him. "Maybe I can do one about you."

"This is not going to be funny," I understood him to say. If that indeed is what he said, he gets first prize for the Understatement of the Year. He gave me a list—a very long list—of instructions to hand to Admittance, on "What To Do To This Patient."

W. D. helped me pack and drove me to the check-in place. My new identification bracelet spelled my name "Anna." I thought, "If I die here, I'll have my name spelled wrong on my tombstone," so I went back and got the spelling straightened out on the computer. I kept the bracelet, though, and one nurse told me, "I like your beautiful name—Anna."

Mrs. Steve Wilson, a nurse and member of Raymond Baptist Church, met me with a wheelchair. (Why did they assume immediately after I signed all those papers that I could not walk???) Oh, yes, I had paid a deposit on a TV, because I had this rosy dream of lying up in bed resting for two days while I looked at soap operas. (Misguided dream, it turned out to be.)

I ate a good supper that first night—and would have eaten a lot more had I known how little I'd get the next two days. EKG came first. (Why do all those little rubber suction cups have to be so cold?)

"Blood sample, please." My veins are small and deep, and I knew what was coming. A needle in the back of my hand. Ten o'clock and all was well. I was weighed—had lost three pounds already.

At 11:55, I awoke from a deep sleep. A woman in white was peering down at me, like a ghost. I thought, "Where am I? Iowa? Wisconsin? Indiana?"

"Time to take your blood pressure." Back to sleep. 12:15—light flooded the room, and a voice, "Time to take your temperature." Blessed oblivion. Then 5 a.m. and "More blood" and "Now put on this gown." One of those—blue—and scant.

In that gown I sat shivering and shaking in a corner near an X-Ray room. The technician took pity and wrapped a sheet about my shoulders. Good news. The gall bladder X-Ray could be ultrasonic and I wouldn't have to swallow all those horrid little

pills. I'm all for that ultrasonic—felt like cleansing cream being rubbed over my ribs, cool and refreshing.

Halloween came early as I traveled downstairs and upstairs and back downstairs in the elevator, wearing my sheet. By then I had such a headache I didn't even care about all those funny stares people kept giving me. Others joined me in the X-ray line, most in weird costumes. One man wore his jogging shorts and an undershirt. "I wish I had my camera," he said. If I'd had mine, I'd have shot him, too.

Back in the room, all kinds of good cheer greeted me: W. D. waiting for me; a gorgeous red glorioxia from the Baptist Record; cut flowers in a brass bowl, from Baptist Building employees; a green plant and note from my Sunday School class at Morrison Heights. Jan Cossitt stopped by and Richard Collum and Gail Holmes. Eileen Edmonson, one of the nurses and also a fellow church member, helped me over some rough places.

But the worst was yet to come. At 2:30 Thursday, the castor oil arrived, disguised in orange juice. After three hours of violent nausea, I was reassured, "Oh, that's all right if you couldn't keep that one down. Here's another nice dose." This time it was in prune juice.

I was up at 4:45 a.m. on Friday, donning a gown of a different type. A couple of hours later I was ready for the gastroscopy—and glad it was time for it, since they had promised to give me an anaesthetic, and I'd get a chance to sleep for a change!

Indignities I endured with the Lower G.I. I need not describe, but as Dr. Reynolds had warned, they were not funny.

He didn't, after all, find much wrong with me. He's a good doctor, and I'd recommend him—in spite of all he sent me through. "You've had everything but a brain scan," he told me. His prescription: "Stay away from coffee, tea—and (oh, no!) chocolate."

I was by then glad to ride down the hall to the car in a wheelchair; home again, I was as weak as a newborn calf. But oh, how grateful I was to be at the end of that week's good Hinds Care and not at the beginning!

Jones enters field of private counseling

David Jones has resigned as minister of education at Woodland Hills Church, Jackson, to enter the private practice of counseling in Jackson.

Jones maintains an office at 1553 East County Line Road in Jackson in Suite 202. The telephone number is 957-2416.

Jones has a master's degree in counseling from Mississippi State University and a doctorate in education from Southwestern Seminary. For five years he was a psychology professor on the faculty of a junior college in Fort Worth.

Ministry in Mendenhall

Editor:

I stood up before a crowd of nearly 400 people jammed into the R. A. Buckley Christian Center and my heart felt heavy with the weight of the impossible being possible. God had used us to bring an impossible dream of an old school building being remodeled into a possible reality. This was the gathering of friends to dedicate that facility to the glory of God. It made me feel a sense of joy being a part of God's plan for the Mendenhall/Simpson County community. When I stood up to speak at the dedication, I felt like shouting that there is hope and I am glad to be a part of it all!!!

I wanted to write to you today to share my joy and to encourage you to stand behind the programs of the Mendenhall Ministries. You can help us make the Farm, Thrift Store, Law Office, Gym, Adult Education Center, and Youth Outreach be successful, not for me but because God wants life to be better for the poor and oppressed.

May God continue to bless you as you receive the Mendenhall Ministries' newsletters and be able to read about the exciting things that are happening here and how to pray for us.

Dolphus Weary, Executive director, The Mendenhall Ministries.

Who benefited most?

Editor:

Twenty-four adults from Jackson County representing six churches went to Montana and built a church building from foundation to wall and roof; painted and did repairs on another church building; led Backyard Bible Clubs in two communities resulting in five professions of faith; held VBS and revival services at another church resulting in five more professions of faith, an addition to the church by statement, and several commitments not to mention giving testimonies and preaching to three other congregations and visiting six other churches—all in one week. It sounds as if the folks in Yellowstone Baptist Association benefited the most.

But . . . consider that every individual who participated returned to Mississippi having established lasting relationships with new friends with whom they are still corresponding. Consider that each returned with a renewed dedication to missions and mindful of the blessings we have in the Bible belt that we should share with our brothers who have less. Consider that two of our participants are giving serious consideration to becoming home missionaries as a result of their experience in Montana, and two others are making plans now to move to Billings and work as laypersons in a church that needs help desperately.

Consider that one church represented by the group has already set up a system by which they will provide monthly financial support to a church that is struggling for its survival. Consider that 24 people will never be the same again because of Bold Mission: Montana. It seems that the Associational mission team benefited the most.

Letters to the Editor

But . . . you know what I think benefited the most from the trip July 21-28—the kingdom of God. And thus it should be.

David H. Lee, pastor, First Church, Moss Point.

Women's role in ministry

Editor:

There has been much said among Baptists, pro and con, about the role that women have in the church concerning the women being deacons and preachers. There might be some women who would make as good a deacon and as good a talk as lots of men who we have as preachers and deacons, but that is not according to God's word and his holy Scriptures. And that is all we have to go by, not what some master-minded person says or thinks. But you have got to take the holy Scriptures in its context, not out of context.

Now let's examine the qualifications of a preacher and the deacon. First, the preacher and the deacon have the same identical qualification. They may not be word for word, but they have the same meaning. Please read all of I Timothy, chapter 3. It says a preacher and deacon both to be the husband of one wife. It doesn't say wife of one husband. Every time it is he, him, or his, not her or she.

There is so much more Scriptures that will put the lid on the box. For instance, I Timothy 2nd chapter, verse 11 and 12; I Corinthians chapter 14, verses 34 and 35; I Corinthians 14:3. There is so much Scripture that will kill all this discussion about women's role in the church. Time and space won't allow us to go further into the Scriptures. Just read the Bible and let God have his will and way in your hearts and lives.

Please do, my Christian friends. So many of our church and people have gotten involved in so many programs and society that I don't know whether they know just what they believe and know. What is right and wrong? Paul wrote all of this to the church at Corinth and to his younger preacher brother as to how to live and conduct themselves in the church.

Beloved, this is not me saying this. It is God speaking to the apostle Paul and to us. And nothing else will do. You can't substitute for it. I will give you an example. This is just like an official dictating a letter to his secretary to send to someone.

Harvey T. Odom
Petal

A place for women

Editor:

I have a word for our gentlemen friends (Deacons):

"I commend unto you Phoebe our sister, which is a servant of the church which is at Cenchrea; that ye receive her in the Lord, as becometh Saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also." Romans 16:1-2.

This is shown in the Word, that God had a special place for women in years past and has a place of service for women today! Woman wants only to be raised to her rightful place

given her by God himself.

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Galatians 3:28.

I am just a Sunday School teacher, but I will not stand in the way of others who are aiming higher. God has a place for all of us; let's be peaceful in our work for the Lord!

Toni Pickett
McComb

Thanks for editorial

Your editorial in the August 16 issue of *The Baptist Record* was certainly well written and thought-provoking. I think you have done an excellent job in stating some of the problems underlying the current controversy within our denomination. It is tragic that some seemingly self-promoting individuals are leading us to a place that undermines the very heartbeat of the Southern Baptist Convention—missions.

I hope you have a productive and meaningful year. May the Lord continue to bless you in your work.

Harvey M. Brown
Book Store Marketing Department
Baptist Sunday School Board

Bold church program

Editor:

Because of the Bold Mission Thrust going on throughout the Southern Baptist Convention, Woolmarket Church (Gulf Coast Association) tried a bold experiment during the summer months. Rather than sitting back and reconciling themselves to the "summer slump" in Sunday School and Church Training attendance, the members set out to increase their attendance during June, July, and August by 35 percent. Well, the church didn't reach the goal but did manage to increase attendance by 24.9 percent for the three months; so we feel that the program was a tremendous success. Not only did our attendance go up but also our enrollment as well, and we had 46 additions to the church as a result of the promotion.

We are praising God for the exciting things still happening in our church.

John Sherman
Chairman of deacons
Woolmarket Church
Biloxi

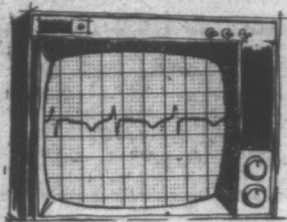
He that falls in love with himself will have no rivals.

Sometimes a very sorry bird sits on the top limb. — J. B. Gambrell

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"Intensive Care" adds drug concerns

Beginning this week in the **Baptist Record** a new dimension is being added to "Intensive Care," the column that has been running for about the past year that has sought to answer questions from readers concerning family matters. The new dimension will involve chemical dependency, including alcohol and drugs.

Again, the authors of the column will remain anonymous, though they will be Baptist people who are well acquainted with drug-related problems as has been the case all along with "Intensive Care" involving family questions. Identities of the writers will be kept strictly confidential.

Inquiries should be addressed to "Intensive Care," The Baptist Record, Box 530, Jackson, MS 39205. In cases when those addressing the problems feel that an inquiry needs more expedient or personal answer, there will be a response by mail or phone call rather than in the **Baptist Record**.

Because drug abuse is a matter of intense significance, there is already material on hand. Thus the column is beginning this week. Those handling the drug-related

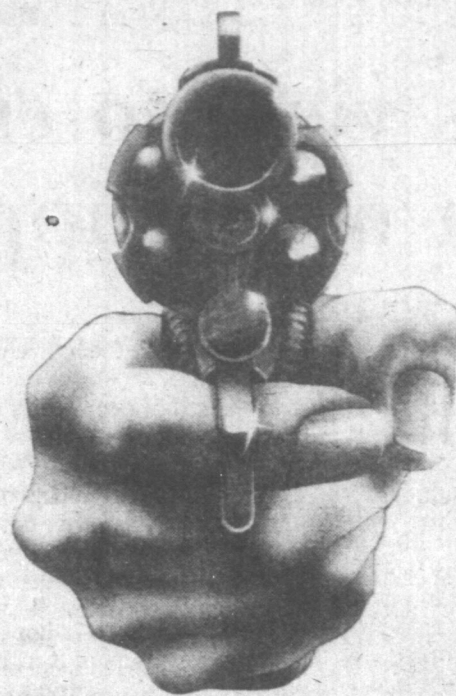
material will be well qualified persons in the field who are connected with Mississippi Baptists' Chemical Dependency Center. Inquiries concerning family matters will continue to be welcomed.—Editor.

Q. What are the dangers of mixing other drugs and alcohol?

A. Alcohol is a sedative. If other drugs which are sedatives are mixed with alcohol, you get the combined effect, which could lead to a significant sedation of areas of the brain that are vital to breathing.

Q. How do parents know if their children are using alcohol or other drugs?

A. Often there are tell-tale "signs" that cluster together: a lack of interest in schoolwork, withdrawal from family life, conning, and lying. Other obvious indicators are keeping of late hours, conflicts within the family, problems with authority, money, the opposite sex, wide mood swings, and the actual possession of the chemicals. Behavior changes are noticeable after one starts using drugs. Problems tend to continue and worsen.



*Drugs are just as deadly
as a loaded gun.
Don't take chances
with your life*

Politicians...

(Continued from page 3)

"collapse the distinction."

"The problem with the Religious Right extremists who are now receiving so much attention is not that they are wrongly active but that they are actively wrong," Dunn said. "The most disturbing factor in this religio-political package is not their inflammatory rhetoric but their actual policy proposals."

Dunn commented on several proposals he called "hard evidence of willful contempt for the First Amendment."

On attempts to pass a constitutional amendment to permit government-prescribed prayer in public schools, he charged, "State-approved religious exercises pervert authentic religion."

He called the push for tuition tax credits for parents of private and parochial school children a "regressive, elitist educational policy" which would be "dangerous to the public schools" and would "assure government intrusion into private and parochial schools."

Efforts to deny the Supreme Court and federal courts jurisdiction on such issues as school prayer and abortion, he said, are "unthinkable."

With only two more states needed to call for a constitutional convention for the first time in two centuries, Dunn warned that such a convention might not exceed its call.

Finally, he criticized the appointment of a U.S. ambassador to the Vatican, recalling a State Department official's admission that the move "would allow the United States to influence the political positions of the Roman Catholic Church."

"I knew that's what they believed," Dunn said, "but I didn't think they would say it."

Student convention to open in Clinton

(Continued from page 3)

The convention will close on Sunday morning with an address by Slack. There will be also an update on National Student Ministries by Charles Johnson, secretary for National Student Ministries with the Sunday School Board, and a Journeyman testimony.

Jones will sing also on Saturday evening after the session along with other soloists from the various campuses.

He is a native of New Mexico and a graduate of Southern Seminary. He has been a BSU summer missionary to West Germany, an assistant BSU director at Eastern New Mexico University, and director of music at Second Church, Richmond, Va., and New Mexico University.

Jones has been a missionary journeyman to Austria and coordinator of college students in the Ministries and Deputation Department at the Foreign Mission Board. Now he is consultant in the student ministries section of the Foreign Mission Board's Special Ministries Department.

Miss Patterson's is a native of Atlanta, Ga., and a graduate of the Carver School of Missions and Social Work in Louisville as well as being the recipient of a master of education degree from Mississippi College. Before becoming executive director for Mississippi WMU she was director of Young Woman's Auxiliary (1957-65), of Woman's Missionary Society (1965-70), and Baptist Women (1970-71), for Mississippi Baptists. She is the author of *Covered Foundations*, the history of the Mississippi WMU.

Walker is supervisor of the communications services section for the office of communications for the Sunday School Board. He is a graduate of Southwestern Seminary

as well as the recipient of a master of education degree from Hardin-Simmons University in Abilene, Texas. He has been events and projects coordinator for the office of communications and earlier was director of religious activities at Hardin-Simmons. He has served as minister of youth education at Second Church, Little Rock, Ark., and at First Church, Abilene.

Slack is a native of Minden, La., and his wife is the former Mary Prestidge of Poplarville, MS. He is a graduate of Southwestern Seminary and was pastor of Belcher, La., Church before appointment by the Foreign Mission Board. He is a general evangelist stationed in Manila. He has been a general evangelist in Balayan and head of the Bible Department of Southern Baptist College in M'lang.

New Orleans plans student missions meet

NEW ORLEANS—New Orleans Seminary's annual Student Missions Conference will be Nov. 2-4, according to seminary officials.

This year's theme is "World Missions at the World's Fair."

Calvin Miller, author of "The Singer," will be the program speaker.

The conference is intended to provide information on home and foreign missions and to expose students to the seminary campus.

Conference fee is \$12, including housing, three meals, and a T-shirt. Students may register in advance or at the conference.

Banquets for students will begin Sept. 27

A series of church-related vocations banquets for students attending Mississippi's three Baptist colleges will begin Sept. 27. These banquets are held each year for students entering the ministry.

Each banquet will begin at 7 p.m. with a complimentary meal.

On Sept. 27 the first banquet will be held at Clarke College at Newton with Charles Melton as master of ceremonies.

William Carey College in Hatties-

burg, Mississippi College in Clinton, and Blue Mountain College in Blue Mountain will host their banquets on October 1st, 2nd, and 26th respectively.

The master of ceremonies will be Frank M. Dawkins at William Carey, Philips R. McCarty at Mississippi College, and James L. Travis at Blue Mountain.

Clarke College is a division of Mississippi College.

HOME TO MISSISSIPPI

Your gifts to the Annie Armstrong Easter Offering don't always go somewhere far away. Sometimes your gifts come home. Home to Mississippi.



Your Annie Armstrong offering gifts provide a welcome to seamen entering America through the port of Gulfport.

The Home Mission Board is working in Mississippi... and Texas, Maine, and California... thanks to you and your Mississippi generosity. In 1983, Mississippi Baptists gave \$1,351,224.60 to the Annie Armstrong Easter Offering. Part of that money goes to newer areas of work in our Convention. And a part comes home to Mississippi. Home to the seamen's ministry in Gulfport, home to church planters in Carriere, and home to the prison ministry in Parchman, just to name a few.

The Home Mission Board wants to thank every Baptist church in Mississippi, especially these churches who, according to the Uniform Church Letter and state convention office, gave the **highest per capita** offerings in the state:

Center Ridge Baptist Church, De Kalb	\$64.13
New Hope Baptist Church, Calhoun City	28.70
Oak Grove Baptist Church, Philadelphia	21.43
Sylvarena Baptist Church, Raleigh	19.38
Providence Baptist Church, Meadville	17.87
West Kemper Baptist Church, De Kalb	17.86
First Baptist Church, Columbus	17.07
Learned Baptist Church, Learned	16.63
Walnut Grove Baptist Church, Walnut Grove	16.03
Enterprise Baptist Church, Enterprise	15.92

The Home Mission Board wants to thank these Mississippi churches who gave the **highest dollar amount** in the state:

First Baptist Church, Jackson	\$45,000
First Baptist Church, Columbus	26,574
Broadmoor Baptist Church, Jackson	25,216
First Baptist Church, Greenville	14,630
First Baptist Church, Gulfport	11,006
Morrison Heights Baptist Church, Clinton	10,550
First Baptist Church, Vicksburg	9,636
First Baptist Church, Brandon	9,157
Main Street Baptist Church, Hattiesburg	8,969
Fairview Baptist Church, Columbus	8,625

The Annie Armstrong Easter Offering: Your gifts coming home

Circumstances yield to crusade in remote part of Philippines

By Boe Stanley

AGUSAN DEL SUR, Philippines (BP)—The news spread that six American medical men would soon visit this remote tribal area on the island of Mindanao.

Word passed from one Manobo tribesman to another. This would be the third time American doctors had visited and treated the tribesmen. It would be like a reunion. Three of the doctors were making their third visit to the area.

But less than three days before the medical team was to leave the United States, Baptists in the Philippines met serious barriers. They had been unable to obtain permits for the medical personnel. Fifty percent of the pharmaceutical supplies had been banned by the Philippine Drug Administration. Five months of constant rain had led the area flooded and the only road waist-deep in mud. And civil peace was uncertain.

The Baptists knew their integrity was at stake. They decided to go through with plans and trust God for the outcome. They did, and the rain began to stop. Still, they knew nothing short of a miracle could pull this one off. So they began to pray for miracles.

Miracles came. Permits, previously denied, were granted to the medical personnel. Customs officials allowed 14 cartons of pharmaceutical supplies to come through without question. The effects of a political truce began to be seen. And the rain yielded to a glaring sun and strong wind that began to dry out the road.

The Baptists and doctors needed a farm tractor to tow vehicles through the mud only for the first two days of

travel. After that, the light showers that fell were a relief from the heat.

And the tribal people came: old and young, sick and suffering—hoping to receive healing through the care of medical men who had dedicated their skills to God.

This jungle takes its toll. Schistosomiasis, tuberculosis, malaria, and many other dangers will claim the lives of hundreds of tribesmen within weeks. "It has always been this way and at times, even worse," said one chieftain. "No one cares about us. But you Americans, thank God. You came back again, and just in time."

God honored seven days of hard labor. Three doctors treated 1,579 patients. Two dentists extracted 1,419 teeth. One surgeon made 91 incisions on 44 patients. Two evangelists, including a Filipino, saw 589 people name Jesus Christ master of their lives.

All who live and labor in the Philippines can testify that to bring six Americans into a remote area like this takes a great deal of cooperation. More than 25 Filipinos volunteered to cook meals, wash and sterilize instruments, register patients and help doctors and dentists. Everyone who wanted to work had a place.

The night the crusade ended, steady rain was falling again. People were asking, "What do you Baptists have that makes the rains stop, but after you leave they start again?"

Boe Stanley, is a Southern Baptist missionary working as a church planter in the Agusan del Sur area in the Philippines.

Names in the News

Church, Jackson, and a contemporary Christian singer, will appear on Good Morning South Mississippi on WLOX, Biloxi, on Sept. 14. She will share her testimony and sing, as well as talk about the future plans for a ministry in contemporary Christian music, a spokesman noted.

Joye McAlpin has been called as minister of music and activities at First Church, Mathiston. She is a graduate of Clarke College and Mississippi College (Clarke Campus).



McAlpin, a graduate of Clarke College and Mississippi College (Clarke Campus), will present a faculty recital on Thursday evening, Sept. 13, 8:15 p.m. in Aven Fine Arts Auditorium of Mississippi College. He will be accompanied by Ralph Taylor of the music faculty at MC. Stovall is the head of the music department, having assumed the position this fall. The recital will include selections by Ross Lee Finney, (a contemporary American composer) Johannes Brahms; Gabriel Faure, and Benjamin Britten. There will be no admission charge.

J. Michael Duduit of Tallahassee, Fla., has become director of communications at Southern Seminary, Louisville, Ky. Duduit, who completed the Ph.D. degree in humanities at Florida State University, holds the Master of Divinity degree from Southern Seminary and the Bachelor of Arts from Stetson University, DeLand, Fla. He received the Clyde T. Francisco Preaching Award at Southern Semi-

for numerous publications. He succeeds Robin Oldham, director of communications since February 1984. Oldham will return to Georgetown (Ky.) College as assistant to the president.

Jerry Clower, Mississippi-born entertainer, member of the Grand Ole Opry, and member of First Church, Yazoo City, was to be honored Sept. 13 at the Mississippi Pavillion at the New Orleans World's Fair. Clower was to be named as one of Mississippi's most outstanding performers. He was scheduled to perform at the pavillion at 7 p.m.

Beth Blaylock has been selected as recipient of the J. E. Glenn Memorial Scholarship given by Bolivar Association, for 1984-85. She is a senior at Delta State University and is a member of the Merigold Baptist Church. She is committed to a Christian vocation and plans to continue her studies in a Southern Baptist seminary following college graduation in 1985. She is the daughter of Wilma Blaylock and the late E. B. Blaylock.

The Scholarship Committee of Lincoln Association has met and awarded scholarships to Vance Windom and David Roberts, attending New Orleans Seminary; Greg Johnston attending William Carey College; Kibby Rudder and Donald Cloyce McDavid, attending Co-Lin; and Johnny Sykes attending Clarke.

Gaylon Robinson has been ordained as a deacon by Cherry Park Church, Clinton. Robinson has been an active church member for the past three years. He has been Sunday School director for the past two church years. Hollis Alderman is pastor of Cherry Park Church.



MRS. RUBY INMAN of Thrasher Church, Prentiss County was honored Sunday night, Aug. 26, for her faithful service to the church with a "This Is Your Life" program. Mrs. Inman, 84, began teaching Sunday School when she was a teenager. She has been a member of Thrasher Church for 46 years. She teaches the adult ladies' Sunday School class and serves as WMU director. Her husband, Troy, is a deacon at Thrasher Church.

During the "This Is Your Life" program, Mrs. Inman's Sunday School class presented her with a gift as a token of their appreciation. Olen Ray Huddleston, chairman of deacons, also presented her with a certificate of appreciation. Following the program, a fellowship meal was held in her honor.

Levon Moore, director of missions, Attala County, and Mrs. Moore will be in First Baptist Church, Lawrenceburg, Ky., on Sept. 30 to participate in that church's 150th anniversary celebration. Moore was pastor there for two years (1948-50) while doing graduate work at Southern Seminary, Louisville, Ky.

Grady Ward, former pastor, now retired, preached the homecoming message at Leaf Church, for the congregation's 70th anniversary. W. Bryce Evans is pastor.

SCRAPBOOK

Song in the night

The mocking bird sings in the wee hours of the night atop the street light, just as if there were no darkness surrounding him. Little bird, you are so near the light. With all the sounds of the day hushed to silence, your night song is magnified above any notes you sing in the fairness of the day.

Oh Lord, should not my song rise to

you when darkness of this world settles around me? Let me keep so near to you, the Light of the World, that my night song alone with you, hushed from daily sounds and pressures, may rise in a crystal purity as a testimony of your great power and love.

—Lynda Phillely Tharp
Greenville

Outside my window

Each time I look up at the tree
I know that God is watching me.

Each time I gaze into the sky
I know of God's all-seeing eye.

Each time I see the falling rain
I know God's watering earth again.

Each time my window brings in light
I know that God has ended night.
Lillian Peters Whitten, Macon

Promotion Day

"The time has come," the walrus said,
"to talk of many things,
Of how old Father Time just flies,
and promotion day he brings."
No matter how you shade your hair,
or soak in Avon's juices,
Or when you get up from your chair,
You make those slim excuses
Of how you stubbed your biggest toe
while doing exercises
To get some inches off your waist,
to fit in smaller sizes
And though your best friends flatter
you,

and really not believing, say
"You can't be really sixty, dear,
your looks are so deceiving."

"The time has come," the walrus said,
and though we'll miss you so,
We checked your birth certificate;
it says you've got to go."

(Written for Mrs. E. M. O'Neal's Sunday School class' "promotion party," by Temple Church, Hattiesburg, at the request of Birdie Lee Hubbard, by Dot Holton.)

USSR-Alabama program possibility is discussed

By Robert M. Duck

MONTGOMERY, Ala. (BP)—The possibility of a person-to-person program between Alabama Baptists and Christians in the Soviet Union will be explored, under a recommendation adopted by the Christian Life and Public Affairs Commission of the Alabama Baptist Convention.

The thrust of the program will be to persuade Alabama Baptists to correspond with everyday Russian citizens with particular emphasis on "our Christian brothers and sisters in the USSR," according to commission chairman Melvin Cooper.

Cooper added: "The vital issues which govern relationships between our two governments should not obscure the fact the Russian people are loved by God as we are. They are family oriented, hard working and face the same problems in life as many of us here in Alabama."

The Christian Life and Public Affairs Commission will contact the Southern Baptist Foreign Mission Board for advice, and for methods of securing names and addresses of Soviet citizens.

"If an effort by Alabama Baptists can open the door of communications a few inches, it will be worth our time. If Alabama Baptists pray for Russian Christians and they, in re-

turn, are in prayer for us, that is a tremendous step forward, Cooper added.

Duck is director of public relations, Alabama Baptist Convention.

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Tishomingo given land for retreat

The Tishomingo Association is the recent recipient of a parcel of land situated in northeast Itawamba County. The property, consisting of just over 14 acres, was given by Miss Vera Johnson and Mrs. Beatrice Stephens. The land has been given for the future development of a Christian retreat encampment.

Walter Ballard, director of missions, and Ralph Culp, moderator for the Tishomingo Association, have expressed appreciation to Miss Johnson and Mrs. Stephens for their faithfulness in stewardship of property through the Lord's work.

The Tishomingo Baptist Association consists at present of 26 cooperating local congregations, all in Tishomingo County.

A Development Council will be appointed at the annual associational meeting in October for the purpose of planning and developing the retreat property.

A Property Development Fund will be established through the associational treasurer, Tishomingo Baptist Association, P. O. Box 399, Tishomingo, Mississippi 38873.

Pictured are Walter Ballard, Beatrice Stephens, and Vera Johnson.

Devotional Greed vs. need

By Hope Starnes

Suppose a brother or a sister is in rags with not enough food for the day, and one of you says, 'Good luck to you, keep yourselves warm, and have plenty to eat', but does nothing to supply their bodily needs, what is the good of that? So with faith; if it does not lead to action, it is in itself a lifeless thing (James 2:15-17).

Children here in the States in Bible School usually receive small awards such as Bibles, posters, etc., for learning scripture verses during the week. This summer, while teaching Bible School down in Mexico, I carried several sacks of candy and gum to serve the same purpose, since these children were so happy to receive **anything** and also because I was on very limited funds.

What I hadn't taken into consideration was the extreme poverty that confronted me as I began to work, teach, worship, and live with these lovely people. Five of us, along with five translators, held a Bible School down on the river bank in Tomazunchale with tree roots and stumps for our benches and a cool breeze to ease the parching sun.

For the first time in my life I saw real deprivation. I knew it existed, but my only knowledge came from vivid pictures in **Time** magazine or on T.V. One-room houses (huts) made out of tall sticks slashed together with string and topped with roofs of dried straw lined the banks. The inside consisted of a straw mat to sleep on, a couple of pans for cooking, possibly a crudely made chair or two, a few boxes in the corner for storage, and a dirt floor. That was it. Some houses even had sheets and cardboard for their outside walls. Five or six of these families would share an outhouse next to the river made with four tall poles and a sheet nailed around it. The kids (and older adults too) came to VBS in literal rags. Some little ones even came in their underwear. Out of the 100, only twenty had toothbrushes and six had a Bible in their house. And I had brought candy as prizes. How absurd—even stupid. What good would a little temporary satisfaction do here where these people were in such dire indigence? My pleasure vs. their need.

James 2:15-17 came alive to me as I felt horribly guilty for having brought money for personal souvenirs and only candy for my kids. Having been properly chastised, the next day I used that money and purchased toothbrushes, toothpaste, and combs for my class and presented each one with a Spanish New Testament. (We had smuggled 500 across.) This, along with clothes from our "needy" boxes, produced so much excitement over things they could use! I felt "sharpened" that day leaving, knowing God had taught me still another lesson in accompanying my faith.

How often do we as churches spend money so frivolously, never wisely estimating how much of it is actually furthering the Lord's kingdom directly? Items such as: thicker cushions for our pews, taller steeples, beautiful chandeliers, wall-to-wall carpet, huge family life centers, and extra luxurious vehicles, to name a few. Decorating God's house is one thing, but using the money at the expense of his impoverished lost children is another.

People around us are starving both physically and spiritually while we lean back in our swivel fellowship hall chairs and in our air-conditioned vans and buses and vote for more of the same. When will we scrape the scales from our eyes and sacrifice our comfort and pleasure to feed another's stomach, clothe him, doctor him, preach the saving knowledge of Jesus Christ to him, and help him build a place in which to worship?

We think we're "safe" by allocating a certain amount of our budget to foreign missions. Did we meet our Lottie Moon goal this past year? How many of our churches are truly mission-minded and have an active WMU? When will we begin to sacrifice and do without both personally and as a church so that people across this continent and around this world will come to know our Lord and Savior? For our sake and for their sake I pray it will be soon—and not too late.

(Hope Starnes is a student at Southwestern Seminary, from Greenville, Miss.)



Radio-TV trims staff

FORT WORTH, Texas (BP) — The staff of the Southern Baptist Radio and Television Commission has been trimmed by 35 employees "in an effort to become more effective and efficient in the long haul," said President Jimmy R. Allen.

The layoffs involve only contract and seasonal workers, Allen said, most of which were hired since Spring to help start the American Christian Television System (ACTS) network.

"Because of the all-out effort to launch the network, we deliberately created a staff expansion by increasing contract workers," Allen said. "Experience is teaching us how to do our job better, and we are finding ways to do it with fewer people."

At the time of the launch of ACTS June 12, the commission had 261 people on the payroll, including 86 contract or seasonal workers. Allen said the payroll now has dropped from that peak to 226, including 51 contract workers.

Allen said the cuts will not affect the quality of ACTS program but will save the commission an estimated \$35,000 per month. Some workers are being reassigned to new duties elsewhere in the commission, Allen said.

"We are re-directing the energies of the total commission toward the ACTS network by reshaping some designed to shape us up for the long-term challenge of making ACTS the major religious network of the country."

Word of the cutbacks led to a news story by a Dallas-Fort Worth television station. Allen said the issue of the network's health was raised when former commission contract workers began looking for other communications jobs in the area.

Joy is not in things. It is in us.—Wagner

The easiest person in the world to deceive is oneself.

It is much easier to be critical than to be correct.—Benjamin Disraeli

Off the Record

Children are a real blessing. It has been a special joy to work with the children of two of our deacons' families in the last two weeks as they have accepted Christ and presented themselves for baptism. Sunday the young man came into my study and we reviewed what would take place in the baptism. I asked him if he had any questions. "Only one," was his reply. "Will the water be clean or dirty?"

Then Sunday night the children were asked during Church Training about their greatest experience of the

day. This young man said, "Being baptized and do you know what? I got to see Dr. Lucenay's green underwear. You know they are long and come up just under his arms. He has a long shirt with weights on it too."

Now let me say, I have no idea how he got the idea that those black waders are green long-johns. However, it is a blessing to see things through the eyes of children from time to time. I wish we all walked with the spirit of wonder and excitement every day.—Harry Lucenay, in "The Builder," Temple, Hattiesburg.

Missionary News

Kevin Peacock, journeyman to Scotland, has arrived on the field to begin his two-year term of service as a youth worker (address: c/o Loren Turnage, 17 Stonehaven Rd., Aberdeen AB1 5US, Scotland). He was born in Natchez, Miss., and also has lived in Ridgecrest and New Orleans, La.; Jackson, Miss.; Korea; and Richmond, Va. He considers Clinton, Miss., his hometown. Before he was employed by the Foreign Mission Board in July 1984, he graduated from Mississippi College, Clinton. He also was camp counselor and program director at Camp Alkulana, Millboro Springs, Va.

Mr. and Mrs. Kenneth D. Strickland, missionaries to Peru, have arrived at language study (address:

Apartado 100, 2350 San Francisco de Dos Rios, San Jose, Costa Rica). He is a native of Birmingham, Ala. The former Jane Simpson, she was born in Vardaman, Miss., and considers Calhoun City, Miss., her hometown. They were appointed by the Foreign Mission Board in 1984.

Mark Wanker, journeyman to Spain, has arrived on the field to begin his two-year term of service as secretary and correspondence course assistant director (address: Apartado 51, San Sebastian De Los Reyes, Madrid, Spain). He considers Jackson, Miss., his hometown. Before he was employed by the Foreign Mission Board in July 1984, he was a graduate assistant at the University of Mississippi, University.

Mr. and Mrs. D. Hugh Redmon Jr., missionaries to Venezuela, have arrived on the field to begin language study (address: Apartado 322, San Pedro, Montes de Oca, San Jose, Costa Rica). Son of Southern Baptist missionaries in Costa Rica, he was born in Jackson, Miss., and considers San Jose, Costa Rica, his hometown. Daughter of missionaries to the Ivory Coast, she was born in Fort Worth, Texas.

Roy and Marcia McKay and their children, Josh and Matthew, have left the States for their first term as a missionary family in the Philippines. They had been living in Starkville. Their new address is P. O. Box 7480, Airmail Exchange, M.I.A. Philippines 3120.

Mr. and Mrs. Mack P. Jones, Baptist representatives to Mexico, have completed furlough and returned to the field (address: Apartado 48, Cd. Satellite, Edo de Mexico, 53100 Mexico). They are natives of Mississippi. He was born in Clara, and she is the former Marie Martin of Hattiesburg. They were appointed by the Foreign Mission Board in 1963, resigned in 1975 and reappointed in 1981.

Mr. and Mrs. Harry L. Raley, missionaries to Taiwan, have completed furlough and returned to the field (address: P. O. Box 427, Taipei 100, Taiwan ROC). He is a native of Kershaw County, S. C. The former Frances Bibb, she was born near Moorhead, Miss., and lived on farms near Drew, Miss., while growing up.

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Chaplaincy conference planned for Garaywa

A chaplaincy ministry conference is scheduled for Camp Garaywa near Clinton for Sept. 14 and 15. The conference will be sponsored by the Cooperative Missions Department of the Mississippi Baptist Convention Board.

The purpose for the conference will be to allow volunteer and career chaplains to sharpen their skills in ministry, according to John McBride, director of the department.

McBride will deliver the keynote address, and Huey Perry, a staff member with the Home Mission Board, will deliver the closing message.

Conferences will be offered on the work of chaplains in military installations, hospitals, institutions, business and industry, and fire and police stations. Another conference will be for the wives of chaplains.

Others on the program will include Bob Duvall and Pat Davis of the Chaplaincy Division of the Home Mission Board and J. C. Renfro, director of missions for Rankin Association and president of the Mississippi Baptist Chaplains' Fellowship.

Information is available by contacting the Cooperative Missions Department, Box 530, Jackson, 39205; phone 968-3800.

Marriage retreat is scheduled at Tiak-O'Khata Sept. 28-30

A marriage enrichment retreat to be sponsored by the Mississippi Baptist Christian Action Commission will be held Sept. 28 to 30 at Lake Tiak-O'Khata near Louisville.

In the *Baptist Record* issue of Aug. 30 the date was left off of the announcement of the retreat inadvertently. In that same issue the deadline date for reservations was stated erroneously as Sept. 4 when the deadline was intended to be Sept. 14. Because of that mistake the deadline has been extended to Sept. 21.

The retreat will be led by George and Margaret Lee of Columbia. They

are certified leaders of the Baptist Marriage Enrichment Program, and they have led such retreats in Mississippi and other states. He is director of missions for Marion, Lawrence, and Walthall counties.

The group rate for Lake Tiak-O'Khata for this event is \$32.78 per person per day. In addition there is a non-refundable reservation fee of \$30 per couple, and this reservation fee is due by Sept. 21. Reservations should be made with the Christian Action Commission, Box 530, Jackson, MS 39205.

Giving Task Force plans Nov. 12 leaders' banquet

The Mississippi Planned Growth in Giving Task Force has set Nov. 12, as the date for a PGG leadership banquet, during which Mississippi Baptist leaders will be asked to pledge to participate in a plan for increased church giving to the end of the century.

The banquet will be at Broadmoor Church, Jackson, at 5:30 p.m.

Prior to that date, there will be pastor conferences conducted in every association in the state. These conferences are tentatively set for Nov. 5. Purpose of these simultaneous meetings "will be to create awareness, inform, and enlist the pastors... to participate in this call to com-

Revival Results

Grace Memorial, Tupelo: Bobby Clark, Tchula, evangelist; Joe Holcomb, pastor; 19 professions of faith; 15 baptized, and 4 waiting baptism.

Lake Itawamba (Itawamba): Joe Holcomb, Tupelo, evangelist; Ricky Sheffield, pastor; one profession of faith.

Mississippi Baptist activities

- Sept. 17-19 Church Growth Seminar; Baptist Building; 2 p.m., 17th-Noon, 19th (CAPM, SS, EVAN)
- Sept. 18 Equipping Center Showcase; Harrisburg BC, Tupelo; 9:30 a.m.-9 p.m. (CT)
- Sept. 20 PraisSing '84; City Auditorium, Jackson; 3-9:30 p.m. (CM)
- Sept. 21-22 GA Mother/Daughter Weekend-All ages; 4 p.m., 21st-1 p.m., 22nd (WMU)

Smith will replace Hearon at Carey

Steven Thomas Smith, a native of Selma, Ala., and a graduate of Southeastern Seminary, Wake Forest, N.C., has been named director of religious activities at William Carey College.



Smith replaces Tom Hearon, who resigned last month to become Baptist Student Union director at the University of Mary Hardin-Baylor in Belton, Tex.

A former intern associate with the Northern Virginia Baptist Student Union, Smith was responsible for coordinating student ministries on the Annandale and Alexandria campuses of Northern Virginia Community College. He also served as a teaching fellow at Southeastern Seminary.

Smith received his master of divinity and has completed his course work for the master of theology degrees at Southeastern, where his studies concentrated on cross-cultural understanding, communication and research.

He was graduated cum laude from Mobile College, Mobile, Ala., with a bachelor of arts degree in religion and history.

Smith and his wife, Carol, have a daughter, Michelle, who is four months old.

C. C. Weaver, veteran minister dies at DeKalb

Charles C. Weaver, 95, died Aug. 24, at DeKalb. Funeral services were held at Blackwater Church in Kemper County, Tommy Kelly and Curtis Dyer officiating.

A graveside service was led by W. B. Abel, and burial was at Mt. Carmel Church, Noxapater.

Weaver was an active pastor for 50 years, having served at Tishomingo City, Corinth, Chalybeate, Calhoun City, Hernando, Noxapater, DeKalb, Bond in Neshoba County, and West Union in Pearl River County. He also served as "Sunday afternoon" pastor in several outstanding rural churches in Winston County. He was a pioneer in the Associational Missionary Program in the state, being perhaps the first Missionary in the state in Tishomingo and Tate Counties. He had served on the Mississippi Baptist Convention Board.

After retirement as an active pastor he served as supply pastor in several churches and in revival services. For the past 15 years he had taught the Men's Bible Class of Blackwater Church.

He is survived by three daughters, Mrs. Bragg (Edith) Davis of the Blackwater Community, Mrs. Sam (Mary) Smith of Jackson, and Mrs. Emery (Margaret) Edwards of Jackson; a sister, Mrs. Labon Gresham of Pontotoc; seven grandchildren, nine great-grandchildren; and one great-great-grandchild.

Book Reviews

THE GIFT AND THE GIVER by Amelia Bishop (Broadman, 64 pp.) Hard cover; illustrated with full-page, full color photographs taken by the author to match each section of the book of 24 devotions for women.

In words, cleancut, and crystal clear, each brief devotional comment delivers its message. Four devotions are presented under each of six subjects: Beginnings, Reaching, Understanding, Overcoming, Consistency, God's Presence. Mrs. Bishop is a freelance writer/photographer living in Plainview, Tex. She has taught at Wayland College and in Plainview High School and is a former state young people's secretary for WMU of the Baptist General Convention of Texas. She and her husband, Ivyloy, are co-authors of two mission study books. This would be a good book for personal "quiet time" reading, or for use as a gift.—AWM.

MAKING CHILDREN MIND WITHOUT LOSING YOURS, by Kevin Leman; Fleming H. Revell Company, 1984; 187 pages; hardback, \$8.95.

Kevin Leman is a nationally known psychologist, columnist, and author. He has called his approach to child-rearing "reality discipline." He says, "A lot of parents wander between being permissive and being punitive. They are permissive to a point and then crack down with authoritarian wrath. They dangle their child on a yo-yo of inconsistency and then wonder why the kid acts like a yo-yo."

Leman believes in a parent exercising authority without being authoritative. He suggests discipline but not punishment. Reality discipline enables parents to rear children who accept responsibility for their actions. The parent holds the child responsible for what he does and teaches him the consequences of making poor choices. In the process children learn respect for themselves and others and develop healthy self-esteem.

He distinguishes clearly between discipline and punishment and believes that parents should never punish their children. He also suggests that rewards are poor motivations for correct behavior. He suggests methods of motivating children to clean up their rooms, mow the yard, etc. that come from within rather than from some external motivation such as money.

With keen insight and delightful humor he analyzes the psychological makeup of children. He addresses the everyday hassles that parents and children face and gives practical advice based upon his reality-discipline concept. The hassles he deals with include anger, bedtime battles, courtesy, dinnertime etiquette, fears, fighting, forgetting, getting up in the morning, homework, love, lying, sibling rivalry, nagging, not eating, potty training, peer-group pressure, selfishness, sexual exploration, swearing, talking back, tattling, television.

This practical and humorous book is well written and is well worth reading. Several times through the book I put questions marks in the margin indicating mild disagreement with a statement. But, in the inexact sci-

ence of child rearing there is room for disagreement. And for most of us parents there is room for improvement. Reviewed by Alan Day, pastor, First, McComb.

rites of life: THE SCIENTIFIC EVIDENCE FOR LIFE BEFORE BIRTH; by Landrum B. Shettles with David Rorvik; Zondervan Publishing House, 1983; hardback, \$12.95.

The author is a respected obstetrician-gynecologist who specialized in research in fertility, sterility, and diseases of new-born infants. Dr. Shettles was the first to achieve in vitro fertilization of human eggs consistently (test tube fertilization.) It was these studies that led Dr. Shettles to the conviction of the meaningfulness of life before birth and consolidated his opposition to abortion.

This book is the product of a man who has lived daily with the ethical and moral tensions involved in the question of life before birth. He has amassed an impressive amount of scientific evidence to support his thesis that life does begin biologically before birth at the moment of conception.

This book is powerful and convincing. Shettles believes it is the very kind of scientific evidence and straight-thinking that the Supreme Court refused to acknowledge in its epoch-making decision in 1973, (Roe v. Wade). It is the kind of study that Christians need to inform them of facts of conception, the development of the fetus, and the nature of abortion. He cites studies which indicate that if a young girl facing an abortion is told that that which is within her is alive and if she understands the nature of the abortion she is about to experience, she will not go through with it. In his judgment Planned Parenthood and many doctors who are making a great profit in the abortion business are not telling the whole story. It is this that motivates Dr. Shettles to tell the whole story.

The book ends with a prophecy of hope. "I may be wrong, but I will predict that the 'abortion era' will ultimately be judged by society with abhorrence" (p. 162). Reviewed by Alan Day, Pastor, First Church, McComb.

No life is so broken that it can't be repaired by Christ.

Misery loves company.—English Proverb.

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Chile funeral allows witness to Marxists

PUNTA ARENAS, Chile (BP)—Leaders and members of three Marxist organizations heard a sermon on resurrection and eternal life at the funeral of a young man in the southernmost city in the world.

The Marxists were among 600 people at Emmanuel Baptist Church for the funeral of 23-year-old Carlos Aquero, the son of a former Marxist mayor of Punta Arenas, Chile.

"The only Christian in his family, his life touched the lives of many people who normally never attend an evangelical church," said Southern Baptist missionary pastor Victor Lyons, who preached the message.

Lyons had asked church members

to bring their hymnals and share them during the service. "As the opening hymn, 'To God Be the Glory,' was sung, it became obvious the Lord was in control," he observed.

After the service, Lyons heard several comments, but the majority feeling was, "We have never heard or felt anything similar in all our lives. God was so real."

Aquero's death, just as his life, turned out to be a strong testimony. When the young man died, his family invited Baptists to come into their home for worship services the two nights before the funeral.

"We don't always appreciate some of our youth who come alone to our churches as we should. We don't always know their situations," Lyons said. "I didn't know that his father had been mayor of Punta Arenas under a Marxist government of the '70s."

Revival Dates

Hebron (Grenada): Sept. 16-19; Sunday services, 11:00 a.m. and 7:30 p.m.; Mon.-Wed., 7:30 p.m.; Jimmy Martin, pastor of Pine Grove, Yalobusha Association, evangelist; Wade Bailey, music director; William C. Foster, pastor.

First, Byhalia: Sept. 9-14; A. Sidney Waits, Hickory Hills Church, Memphis, evangelist; Michael Anderson, Coldwater Church, Barton, music director; Ken McMillen, pastor.

First, Sardis: Sept. 16-19; David Sellers, pastor, First Collinsville; evangelist; music under the direction of Joe Meurrier, minister of music at FBC, Sardis; services on Sunday 11:00 and 7:00; services during the week 12:00 noon and 7:30 p.m.; Bruce G. Jolly, pastor.

Moselle Memorial, Moselle: Sept. 16-21; evangelist, Bill Webb, Midway, Meridian; song leader, Harold Wilcox, West Ellisville, Jones county; services Sun. at 11 a.m. and 7 p.m.; Mon.-Fri. 7 p.m.; Garland Eaves, pastor.

Arrowood Church, 1201 48th Avenue, Meridian: Sept. 16-20; Sonny Adkins, New Hebron, evangelist; Services 11 a.m. and 7 p.m. Sun. and at 7 p.m. each week night; Robert Mooney, pastor.

Immanuel, Hattiesburg: Sept. 16-19; Sun. 11 a.m. and 7 p.m.; Mon.-Wed. at 10:30 a.m. and 7:07 p.m.; Lewis Curtis, Graceville, Florida, speaker; Tom Larrimore, Jackson, singer; George G. Aultman, pastor.

Tomnolen, (Webster): Sept. 16-21; Sun. service, 6 p.m.; Mon.-Fri., 7:30 p.m.; W. Everette Martin, pastor, First, Warren, Ark., evangelist; J. B. Rowe, pastor.

Calvary, Durant: Sept. 16-21; homecoming, Sun. service, 11 a.m., followed by lunch, afternoon dedication, 1:30 p.m.; Ed McDaniel, evangelist; B. J. Jenkins, Sallis and Bennie Edwards, Grenada, in charge of music. Mon.-Fri. services, 7 p.m.; Johnny Parks, evangelist; B. A. Conway, pastor.



CALVARY CHURCH, West Point, celebrated with an Old-Fashioned-Day on Aug. 5. Tom McCurley is pastor.



BALA CHITTO CHURCH, PIKE ASSOCIATION, on Aug. 5 held dedication services for its new fellowship hall and at the same service burned all the notes for the church, signifying the clearing of all debts. Shown left to right at the note burning are building committee members Jimmy Lynch and Ellis Allen, pastor John T. Forrester, and former pastor Rickey Greene.

Staff Changes

Paul T. Davis has accepted the call of Evansville Church, Coldwater, as minister of music and youth. He has been organist at First Church, Lexington. The Lexington church has ordained Davis to the ministry. Davis plans to attend Blue Mountain College. Ed Campbell is pastor of Evansville Church, and Mr. and Mrs. S. W. Davis are the parents of Paul. The elder Davis is pastor of Horse-shoe Church, Holmes Association.

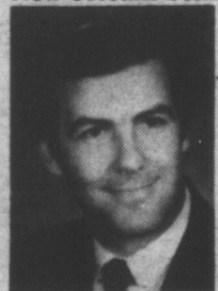
Ruth Church, Lincoln County, has called Ben Presnell as pastor.

Mt. Zion Church, Lincoln County, has called Wayne Kimbrough as pastor.

Montgomery Church, Lincoln County's pastor, Robert Mooney, has resigned to accept the pastorate of Arrowood Church, Meridian.

Manuel V. Weeks has resigned as pastor of Second Church, Greenville. He had accepted a call to be pastor of Markham Street Church, Little Rock, Ark.

Weeks is a graduate of Tutwiler High School, Delta State College, New Orleans Seminary and received



Weeks
nada and Webb.

his doctorate from Luther Rice Seminary. Weeks had served Second Baptist Church from October, 1981, until August 26, 1984. Prior to that, he had served churches in Indianola, Gre-

Donald Cloyce McDavid has been licensed to the gospel ministry by the Fair River Church, Lincoln County. He is available for pulpit supply.

Richard Rodriques is pastor of Sardis Church, Copiah County. He was ordained to the gospel ministry on Aug. 12.

David Phillips has resigned the pastorate of First Church, Shelby. He has accepted a call to be pastor of East Corinth Church, Alcorn County.

E. V. Snyder has resigned as pastor of Waxhaw Church, Gunnison. He lives in Clarksdale and reports that he is available for pulpit supply work (phone 627-7352).

Joe Brown is interim pastor for Midway Church, Bolivar County. He is a former pastor of Rena Lara Church, Riverside Association.

John Flippin has resigned as pastor of East County Line Church, Attala County. He has moved to Vardaman, where he will become principal of the Vardaman Elementary School.

Pam Pybas is serving as youth director at Fairview Church, Lowndes County. She is from Madison.

Randy Kolb, has resigned as pastor of East Mt. Zion Church, Lee County, and has accepted a pastorate in Pontotoc County.

Northside Church, George County, has called Robert Ryan as interim pastor.



The 70-member senior adult choir of FIRST CHURCH, CLINTON, has returned from a concert tour that included one of the four senior adult conferences at Gulfshore, Mississippi Baptist Assembly, and Oak Park Church, New Orleans. The choir also is scheduled to appear on Sept. 25 during conference at Ridgecrest Conference Center in North Carolina. Before leaving for Ridgecrest the choir will sing on Sept. 16 at the evening service at First Church, Clinton. Shown in front of the choir, left to right, are Roy Cliburn; Mrs. Roy Cliburn, volunteer director of the group; Bill Baker, pastor of First Church; Mrs. Angie Patton, then organist at First Church; and Bill Bacon, First Church music director.



MORRISON HEIGHTS CHURCH, CLINTON, held a GA, RA, and Acteens recognition service earlier this year. Three Acteens had achieved the rank of Queens-with - Scepters. They are, left to right: Kelly Moss, Cristy Ainsworth, and Angela Calhoun.

Multimedia ministry begun in India

BANGALORE, India—Southern Baptist missionaries in India have officially begun a multimedia ministry, making available to Indian churches 70 films in four languages, more than 600 tapes in six languages, Bibles and other literature is seven

languages, plus filmstrips, flashcards, flannelgraph pictures and puppets. The ministry aims to provide support for Baptists in the state of Karnataka, where the number of churches doubled last year.

Our confidence as Christians

By Vernon L. Sikes, Yazoo City
I John 5:1-21

In I John 5, the apostle continued his earlier discussion of loving God, God's Son, and God's people. The test of one's love for God is the love that he has for his brother, and as John spoke of this love, he no doubt had reference to the heretical doctrines of the false teachers concerning the Lordship of Christ. As was true of the apostles of that era, John saw the need for strengthening the believers' foundation of faith. Despite the heretics' proclamations, the Christians needed to be reminded of the authenticity of their beliefs (vv. 6-12), of their confidence through Christ (vv. 13-17), and of their victory over whatever evil came their way (vv. 18-21).

I. Love, faith, and victory (5:1-5)

If we believe that Jesus is the Christ, we are God's children, and as we are born into this new family, we are to love our Christian brothers. The proof of our love for God is demonstrated by our obedience to him (vv. 2-3).

The demands of a Christian lifestyle are exasperating to a non-Christian, but the same demands are not burdensome to Christians because of the strength God gives us to fulfill them. Our faith in the fact that "whatever is born of God overcomes the world" (v. 4) gives us the strength we need to live victoriously.

John was rewording what Jesus had said to his disciples: "In the world you have tribulation; but be of good cheer, I have overcome the world" (John 16:33).

II. Proof of the Messiahship (5:6-10)

As a rebuttal to the doctrines of false teachers, John said that Christ's divinity can be proven by three witnesses: the water (his baptism), the blood (his cross), and the Spirit (his Father). The combination of these three provide positive proof that Christ is divine.

In addition to God's testimony through the three witnesses is the testimony of the believer's inner experience: "He who believes in the Son of God has the testimony in himself" (v. 10).

III. Assurance for believers (5:11-21)

The source of eternal life is in Christ and given of God. It is a gift to those who love Christ and do his will. This life is not possible for the unbeliever (vv. 11-12).

If "we ask anything according to his will he hears us." We pray with a faith that is so strong that we are confident that we will obtain whatever we ask—if we ask according to his will. When we don't receive what we ask for, we are aware that what we receive is superior to what we requested.

To some, the obscurity of the sin

unto death mentioned in v. 16 has overshadowed John's easily understood statement of our confidence in prayer in v. 14. What exactly is the sin unto death? John said that prayer for sinners in that league is fruitless. While there are many theories, the apostle probably had reference to the false teachers—the ones who pretended to be followers of Christ but denied his lordship. They were not pardoned because they didn't see a need for it. God would have pardoned but was unable to because of their spiritual pride.

As we do not continue in sin (v. 18), we have a confidence that God guards us from the world's evil. We belong to God in an alien world (v. 19).

John spoke of true knowledge of God by means of our acceptance of Jesus Christ as the Christian's paramount assurance. Through our knowledge of him, there exists a valuable unity between God and the Christian. "... We are in him who is true" (v. 20).

The heretics are ever present. Their words flow smoothly and are cunningly manipulated to snare Christians, but despite their best efforts, we can be confident that God will keep us on target by means of our continual communication with him.

Serving and stewardship

By Charles E. Myers, Jackson
Matthew 25:14-30

It is very fitting that our lesson this week deals with the stewardship of possessions since most churches are working with budget planning and promotion. There are some people who do not like for money to be mentioned at church. Some are very critical, saying that is all the church talks about. These people give nothing, or very little, to the church and naturally do not want to be reminded of their sins. I have never known an honest tither who complained about money at church. Our money is so much of us. It represents so many hours of my life, how many hours it took me to earn it. So when you talk about money, you are talking about life. In the parable about which our study centers there are several obvious truths.

Each one of us is a steward having been entrusted with life. A person can talk about being self made and independent, but he only deceives himself by ignoring the facts. Our lives came from God. The air, water, and food by which they are sustained came from God. Our talents and abilities came from God. We have been entrusted with life for a short period of time. To deny that we are stewards does not change the facts; it merely reveals the foolishness of the person making the declaration.

The second lesson here is that what we do with what is entrusted to our keeping reveals our character. The men who received five talents and two talents went immediately and began to invest. It was a natural reaction. The man with one talent hid it in the ground because it was his nature to do so. And his excuse for doing it revealed his nature. The Lord knew those men. The one who was entrusted with the most was the one who had proven worthy of his trust. What makes one person so faithful while another selfishly holds on and complains about someone expecting him to help? It is the character of the individuals and what they do that reveals their character.

The third lesson is there will be an accounting. Most people ignore that fact. They continue to consume things on themselves as if it all belonged solely to them. They have lost the concept of stewardship. But inevitably there comes a day when the owner shall come and ask us what we have done with his possessions. God does not balance his books every Saturday night, but we can rest assured he will balance them. And the accounting is individual. We are not lumped together in a group. Because someone else supported the church of which we are a member does not mean all is well with us. The man who received five talents gave an account. So did the men who received two and one. So shall we also give an account. God could not be God if there were no accounting. And it shall be a sad day for some who consider themselves so good at handling money that was entrusted to them without every considering the will of the owner or the certainty of an accounting.

The reward given will be increased opportunities for service and increased usefulness. In other words,

good stewardship results in a richer life. There are some who believe God will reward us with more money. That is not what this parable says. The owner gave the two faithful men more responsibility and an opportunity to be more useful. In reality, isn't that what we seek? We do not want money just to pile on top of money. We want money for what it will do for us. And the Christian does not want to live selfishly. He wants to be a blessing to others, and use what he has to help others. He has found the joy of life there. God will reward our faithfulness as stewards with increasing our opportunities which in turn add to our joy. No person who lives just for self has a rich life regardless of how many possessions he has. The person who shares has found the richness of life, and the promise of God is that richness will be expanded.

Finally, the abuse of stewardship responsibility reveals that one is unworthy of being a part of the family. When the man with one talent gave an account he based his excuse for the misuse of funds upon what he said was the unfairness of the owner. This does not mean the owner was unfair. It just reveals the heart of the steward. Had he been the owner he would have acted the way he accused the owner of acting. This is a basic law in judging. One really judges himself when he tries to pass judgment on another. Not only was his talent taken from him and given to another, he himself was cast out of the kingdom. His actions and excuses showed he had no business being there.

The person who complains about giving to God through his church, and begrudges any sharing with his fellow man had better examine his heart. That kind of action reveals he is either not God's child or he has wandered so far away he no longer recognizes God as owner.

Jesus said there would be weeping and wailing over being cast out and it now appears a lot of people in our day will experience that weeping. God has given us all we have and shall hold us fully accountable for its use. There will be no exceptions.

Uniform

Do "good" people sin?

By Bobby Lee, Tupelo
Romans 2:1, 17-24; 3:9-12, 19-20

Useless to make excuse (Romans 2:1). The title of this lesson suggests another question to me. Do "bad" people ever do any good? Now we all remember the words of the poet, "There is some good in the worst of us, and some bad in the best of us. No, none of us can talk about anyone else." The truth is that "good" people do sin (see I John 1:8). Here, in verse one, the Jew was setting himself up as a judge. But all the time he was committing the same sins. It is a characteristic of human nature that we tend to condemn in others those faults in our own lives.

Profession without practice (vv. 17-24). The Jews had great pride in their name. They relied upon the law. They boasted that they were worshipers of the true God. They were in a position of advantage because through the law they were in a position to understand God's will, recognize moral standards, and choose the things which were right. Their superior opportunity made them the victims of pride. With self-righteous confidence and a feeling of superiority over the heathen, the Jews considered themselves to be a guide for the blind, a light of those in spiritual ignorance, an instructor of the foolish,

and a teacher of babes.

The Jews claimed to be teachers of others but were not willing to teach themselves or learn their own lessons. They proclaimed the commandments of God but broke them with impunity. Paul mentions three specific matters: stealing, adultery, and robbing temples. The first two are in the area of man's severest and most universal temptations. The Ten Commandments, forbid both. But knowing these commandments has never been able to fortify man against breaking them.

Paul's word about robbing temples was equally pertinent. In the Roman world the Jews were exposed to temptation to snatch some idol of gold or silver or something else from a temple and exploit it for gain.

Thus the Jews boasted about the law, but through their lawbreaking they dishonored God, with the result that the name of God was blasphemed among the Gentiles because of the moral failure of Judaism.

The whole world guilty (3:9-12). The Jews felt that they were in a special position with God. They would be exempt from judgment while the Gentiles would suffer the judgment of God. But Paul states that this is not

so. Both Jews and Gentiles have sinned. Both will face the judgment of God.

In verse 10, Paul tells us that there is not one who is righteous. Someone has said, "The doctrine of total depravity does not mean that there is no good in men. It simply means that there is no good that will satisfy the demands of God."

In verse 11, we see that there is no one who seeks God. Man does not naturally look for God. It was God who came seeking for man (see Luke 19:10). God took the initiative to save man. If it were not for the love of God, man would still be walking in darkness, so Paul concludes in verse 12 that there is not one who does good.

The law cannot justify (vs. 19-20). To whom much is given, much is required. The Jews had received the law. They would have a greater responsibility to obey it. I've seen some mouths that needed to be stopped. But when an individual stands before God, there will be no excuse. The entire world is guilty before God.

All that the law could do was to let man know when he had sinned. It was powerless to justify a man. As Paul already said, "The just shall live by faith."

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